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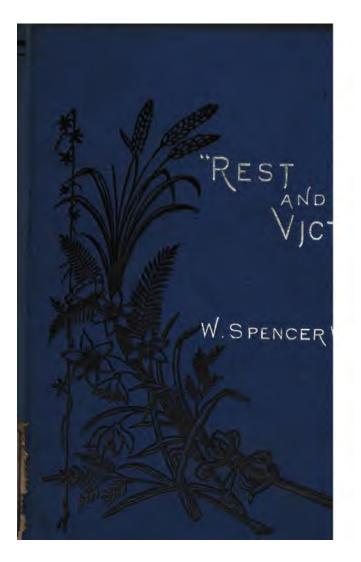
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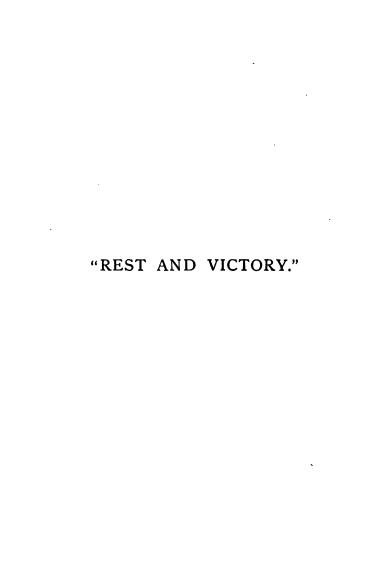












"Rest in the Lord."—Psalm xxxvii. 7.
... "More than conquerors through Him that loved us."—Romans viii. 37.

"O rest so true, so sweet!
Would it were shared by all the weary world,
'Neath shadowing banner of His love unfurled.
We bend to kiss the Master's piercèd feet,
Then leave our love upon His loving breast
And know God's rest."—F. R. H.

"Longinus says of Homer, that he makes his gods mere men. We may say of our unbelief, that it makes the saving strength of Jehovah, our Saviour, less than the rebelling strength of our indwelling sin."—Hewitzson.

"REST AND VICTORY."

BY
W. SPENCER WALTON,
MISSIONER.

WITH A PREFACE BY
REV. E. W. MOORE, M.A.

Fondon :

MARSHALL BROTHERS, 3, Amen Corner, Paternoster Row. 1885.

1. 7. 1. 198.



To my Beloved Mother, whose

CONSTANT PRAYERS,
LOVING FELLOWSHIP,

AND

INVALUABLE HELP

HAVE PROVED REAL BLESSINGS DURING MANY

MONTHS OF MISSION WORK,

I DEDICATE THIS BOOK.

As this book is written expressly for those who have just started on their Christian life, it is earnestly desired that all chapters and verses given in the margin may be carefully and prayerfully examined in God's Word. The author, at all times, will be glad to assist seekers after truth who may not understand all the statements and are desiring more light on the blessed life of Rest and Victory set forth in these pages.

4, ALDERBROOK ROAD, CLAPHAM COMMON, LONDON, S.W.

PREFATORY NOTE.

IT might seem to some better that the title of this little book should be read inversely, "Victory and Rest," instead of "Rest and Victory."

We can understand Rest as the result of Victory, but it is not at first sight so easy to see that Victory is the result of Rest.

And yet this is just the open secret of the Gospel. The motto of Asa is the motto of every instructed Christian warrior still—

"O Lord our God, we rest on Thee, and in Thy Name we go" (2 Chron. xiv. 11).

Rest and Progress, Rest and

Victory, are not only not inconsistent, they are necessary to each other.

We must rest before we go forward, or we shall wander from the way; we must be at rest in the midst of conflict, or we shall surely be overcome.

"One thing is needful," said the Master in days of old, and that "one thing," as the context shows, is to rest in Him.

He who learns, as Mary did, to choose this good part, will find that in securing it he has really provided for all else besides,—

[&]quot;Devote thyself to God, and thou shalt find God fights the battles of a will resigned."

⁻Bishop Ken.

In other words, it is only he who is at rest within that can expect to be victorious without; it is only he who is himself completely conquered by an indwelling Lord, that will be made more than conqueror through that same Lord over external foes.

These are the truths—never more needed and never more valued in the Church than now—to which this little book testifies. It appeals continually to Scripture in support of its statements, and is simply and plainly written. I have pleasure in commending it to the prayerful perusal of all who are seeking clearer light on God's way of Rest and Victory.

E. W. MOORE.

Dec. 4th, 1885.

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end."

—Isa. ix. 6, 7.



CHAPTER I.

"Lord, let me see Thy face—once marred
With marks of sorrow only known to Thee;
Dispel the clouds and mists of unbelief,
And touch the eyes now dim with falling tear,
That I may gaze in rapture—deep, divine,
Without a fear—

Into that lovely face of Thine:

No longer crowned with thorn,

Nor stained with falling sweat-drops like to

blood;

But crowned with victor's crown,
Shining with resurrection glory—
The bitter past now changed to songs of joy,
While saints in adoration tell
Redemption's wondrous story!"

REST—who knows its sweetness better than the weary?

The tossing fever patient, aching and burning, after long hours of sleeplessness, longs for rest with a deep longing.

The wave-tossed mariner, who hour after hour looks for the beacon gleam restless with anxiety, yearns after rest.

The tired labourer, as the setting sun sends his parting rays of evening glory across his weary home-bound path, seems afresh stimulated as he thinks of well-earned rest in yonder cot.

The worn-out worldling, at the close of a full London season, thinks of coming rest in some far-off clime or country seat.

The anxious mother, who night after night has watched beside the bed of her darling, moistening the parched lips, listening to the heavy breathing, while she dare not leave that post of love, wearily sighs for rest. The brave soldier on distant battle-field, as he paces his night rounds, listening for the foe, thinks of coming days when he can rest with his loved ones at home.

All these seek for rest, but it is only to tire again, and again to become seekers. "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."

Eccles. i. 14.

Rest—complete rest, perfect rest, eternal rest—can only be had through Jesus Christ, and in response to His loving invitation—"Come unto ME, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest nto your souls. For My yoke is easy, and My burden is light."

Matt. xi. 28-

1

Victory—who long for it more than

those constantly harassed and driven about by a strong enemy?

The man who knows the tyranny of a bad temper.

The youth who battles against the attacks of an unholy desire.

The woman who seeks to overcome the assertions of pride.

The maiden who hears the tempter's poisoned voice and flattering tongue.

But how often, without the stronger

Man to give the victory, the strong man

uke xi. 21-22. rejoices over his conquests!

Rest can be mine in Christ, and victory Cor. xv. 58. through Christ.

But it cost Him more than tongue can tell that we might have these blessings.

"In weakness and defeat

He won the victor's crown,

Trod all our foes beneath His feet,

By being trodden down."

Rest and victory are both for the Christian—in the midst of the wildest storm of trial, the darkest hour of care—rest, perfect and complete.

In the fiercest battle—when the devil and his forces are seemingly overwhelming—there is victory and the victor's song.

But I would ask you at the beginning,
Have you realized the joy and blessedness of being a Christian? If not, before
we take up the secret of this rest and
victory, as unfolded in God's Holy Word,
let us look into God's purposes and enter
somewhat into the fulness of that matchless
grace. Precious indeed was the gift God 1 Peter ii. 3, 4.
gave—precious to Him! His love can Mark i. 11.
only be measured by that gift. In creation His power is revealed, but in Christ
His heart. When we see with the eye
of faith that once suffering but now risen

John xiv. o.

One, we see God—"He that hath seen Me hath seen the Father." The Son declares Him-"The only begotten Son, which is in the bosom of the Father. He hath declared Him." John, in his writings, brings Jesus out of the bosom of the Father-beyond Malachi, beyond

Abraham, beyond Adam!

John 1. 18.

Long, long had the shadows and types been speaking, since God's gracious promise to His fallen creatures had been made, when the dark night of that dispensation, lit up with the stars of promise, is suddenly dispelled by Heaven's glory, while the angel says to the bewildered shep-Luke ii. 10, 11. herds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And all the

throng of Heaven took up their glad chorus, "Glory to God in the highest, Luke ii. 14. and on earth peace, good will toward men;" for the Child had been born, and the Son had been given: "The Son" begotten of the Holy Ghost-Son of God; "The Child" born of a pure virgin-Son of Man. No display of Luke i. 31-35. earthly pomp and grandeur was made at His birth; no silken couch in some great palace, but the manger where the cattle fed witnessed that scene. And Luke ii. 7. Heaven must have rejoiced when the shepherds owned Him Saviour, and old Luke ii. 8-17. Simeon in the Temple, with heart o'erflowing with praise, could say, "Lord, Luke ii. 29-32 now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation."

Son of God and Son of Man-wonder-

ful names! and both manifested in that path He so patiently trod.

As Son of Man—He was so weary that He sat by the well.

John iv. 17-19. As Son of God—He knew all things, and revealed to the woman of Samaria her past sins, only to take her to life's water.

Mark xi. 12. As Son of Man—He hungered.

Mark vi. 34-44. As Son of God—He fed thousands.

As Son of Man—He was moved with compassion at the sorrow of a widowed mother.

Luke vii. 13-15. As Son of God—He gave back the son alive to her who mourned.

As Son of Man—He slept in the stern of the boat.

Mark iv. 38, 39. As Son of God—He said, "Peace, be still. And there was a great calm."

As Son of Man—He wept at the grave of Lazarus.

As Son of God—He bade him come John xi. 43, 4 forth, "and he that was dead came forth."

But what a path!—rejected, despised, Isa. Iiii. a. and full of sorrow; only to end at the Cross that death of shame!

Gal. iii. 13.

"Man did his worst, but God did His best," an old Christian once said; and surely we can repeat the same words, and, as we look back, exclaim, "Where sin abounded, grace did much more abound." On the Cross I see mani- Rom. v. 20. fested in Divine Majesty such love, that my poor heart is won and drawn from Gal. vi. 14. all else; I see such wisdom, that the Col. ii. 2, 3. greatest wisdom in this world becomes foolishness before it, devils are baffled and angels astonished. I see such holiness, which, while revealing God's intense hatred to sin, repulses it to the utmost Col. ii. 13, 1 point of the moral universe. I marvel at

Rom. i. 4.

Eph. ii. 8.

the power which carries all before it, and am dazzled by the grace that brings a rebel back and makes him a son, sinner

Luke xv. 15-20.

as he is, from the very swine-trough into

Cant. ii. 4.

"the house of wine," yea, right into

the Father's bosom. Cannot we again catch up the angels' song and sing,

Luke ii. 14.

"Glory to God in the highest, and on earth peace, good will toward men." Oh, that wondrous Cross! it reaches from the throne eternal down to the depths of Hades, and its arms encircle the whole

world. What love! what grace!

"Brightness of eternal glory,
Shall Thy praise unuttered lie?
Who would hush the boundless story
Of the One who came to die?

Came from off the throne eternal Down to Calvary's depths of woe, Came to crush the powers infernal: Streams of praises ceaseless flow. Sing His blest triumphant rising, Sing Him on the Father's throne, Sing till heaven and earth surprising Reigns the Nazarene alone."

As light God could not pass over sin, I John i. 5. but as love He sent the substitute in the I John iv. 16 person of His only-begotten, well-beloved I John iv. 14 Son; Light has revealed Love. "Mercy and truth are met together; righteousness and peace have kissed each other."

Ps. lxxxv. 10

"In perfect light was sin laid bare,
And met its utmost due,
While perfect love in triumph there
Revealed salvation too."

Beloved reader, have you mused over this scene, and in that light seen yourself a sinner? Can you exclaim, as the eye of faith looks up and beholds that risen One, "He loved me, and gave Himself for me"?

Gal. i. 20.

It is not an ordinance or sacrament that can make you a child of God, but a personal dealing with a personal Saviour -only pleading your sinfulness and unworthiness, and from a broken heart accepting God's Son as your own Saviour. Then He can say, like He did to that poor weeping sinner in Simon's house, "Thy sins are forgiven thee; . . . Luke vii. 48-50. faith hath saved thee; go in peace"; and the blessed privilege will be yours, as set forth by John: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but

John i. 12, 13. of God."

Before we proceed on the subject of rest and victory, it is more than necessary

that all should be sure on this one point; then, beginning the Christian path, we can learn the secret which makes that path "shine more and more to the per-Prov. iv. 18. fect day."





CHAPTER II.

"Oh! draw me to those feet—those wounded feet,

That trod on this poor world, for me

A path so full of thorns, which only led—to Calvary!

And while I'm resting there—O rest complete!—

Enrapture heart and eye, and fix them on Thyself;

Calmly beholding from my lowly seat
Thy face, intensely sweet.
I can rest there—such perfect rest—
And see in Thee, Thou fairest of the fair,
All, all I want: brightness of glory,
Centre of joy up there.
Lord, this is what Thou lovest,
To tell Thine own, while seated low,
All that is stored within Thy heart of love,

And gently lead them up to the great Source above,

Thyself to know.

'Tis there we learn what service cannot tell, Secrets untold, except to those who choose this better part;

To Mary known so well."

AILURE and defeat in the Christian life is so often caused by the sin of limiting God's power; and how many Ps. lxxviii. 41. Christians at the present time are going through a wilderness experience! They make as little progress as the Israelites wandering backwards and forwards over the same ground. Their lusts are continually crying out for the flesh pots Exod. xvi. 3. of Egypt; idolatry is rife, although not owned—the heart being divided between Matt. vi. 24. Christ and the fashions and things of the 1 John ii. 15. world. Often and often are they brought to the border of the land, only to be Num. xiv. 25.

Ps lxxviii. 19, 20. turned back with "Can God?" on their lips; they know they are saved from the penalty of sin, but that is all, for they have not put the government upon the shoulder of One who is called "Jesus, for He shall save His people from their sins"

It is this living beneath one's Christian privileges and spiritual income that is so dishonouring to the Lord—it not only resulting in unfaithful testimony before the world, but in inconsistencies which give the infidel grounds for much he says concerning them, and proves such awful stumbling-blocks to very many.

The great and important step whic'

Isa. ix. 6. many do not take, is this privilege act of putting the government upon H

shoulder, that is, being under His magement and control; and not mer

Rom. vi. 13.

themselves, but all that concerns them. How often they wish to have, as it were, a constitutional government, with the place of Prime Minister, thus having something to do in the ordering of their affairs. This always ends in failure—HE must be absolute monarch, and until He is, defeat will be sustained, and the testimony before the world will be wavering and uncertain. This act of faith is blessedly manifested in the lives of the Old Testament saints; they had not the light we have, still their lives of faith and victory shine out with Divine splendour from century to century. We read, "God blessed Abraham in all things." What was the secret of this? He had put the government on God's shoulder, and He undertook all for His servant who obeyed every command with most unerring fidel- Gen. xii. 10-20. Gen. xx. 1-16. ity. Twice when he sought to manage for himself, trouble ensued, but through his life he knew whom he had trusted, and after his severest trial he called the Gen. xxii. 1-14. scene of it Jehovah-jireh—"the Lord will provide," or, "the Lord will see to it,"—as if to call the mountains to witness to the faithfulness of Jehovah, on whose

shoulder he had put the government.

What a contrast was the wayward life

Gen. xxvii. 36. of Jacob! Not only was he a supplanter,
but one who constantly made his own
arrangements and plans, which invariably
ended in disappointment and defeat; his
was truly an "up-and-down" experience,
and a life of constant trouble and trial,
until that dark night of wrestling when his
thigh was touched, and he had to cling to
God, and clinging he was blessed. His
name was no longer to be Jacob, but

Israel—a prince of God—"for as a prince hast thou power with God and with men, and hast prevailed." It seems so sugges- Gen. XXXII. 24-29. tive in the thirty-first verse, where we read, "the sun rose upon him"—a new sunshine and brighter days; walking in the light of God's government.

Further on in the same book (Genesis) we have presented to us a wonderful Gen. XXXIX. 1-6. example:—"And Joseph found grace in his (Potiphar's) sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field." Potiphar saw that the Lord

was with Joseph, and we see with what blessed results the government was laid upon his shoulder.

Luke x. 39.

The better part chosen by Mary was the submissive sitting at her Lord's feet, not speaking, but hearing His words of counsel and love; she knew more of Him than all the disciples. When He spoke of His death to them, they un-

Matt. xvi. 21, 22. believingly replied, "Be it far from Thee,

John xii. 3-7. Lord!" but Mary filled the whole house

with the odour of the precious ointment

of worship, doing it against the day of

of worship, doing it against the day of His burial. It was very sweet to her Lord, and methinks His heart must have been gladdened, in the midst of such con-

Heb. xii. 3.

tradiction, to know that one could enter into His purposes, through sitting at His feet and learning His word. Mary's eyes

John xx. 16.

were the first to behold the risen Lord,

and what a moment of rapture that must have been when He called her by name, and told her His God was her God, and His Father her Father, thus revealing to her the resurrection union, and sending her forth with the first resurrection mes- John xx. 17, 18. sage.

Let us take a modern illustration of the blessedness of complete trust and rest in the guidance of another. A ship has made a long, tempestuous voyage; the captain, who has with difficulty navigated her through trying and anxious times, looks with longing eyes for the land.

The joyful cry, "Land ahead!" is soon heard, and in the distance is discerned the tiny white sail of the pilot boat, which is soon alongside, and the pilot comes on board. Now the navigation and management of the ship are put into

his hands, and the captain rests in the skill and ability of the pilot, to whom all the rocks and shoals are known, and soon the ship is brought safely into her desired haven.

It is when we put all in the hands of our Divine Pilot, who is on board, that we are steered clear of the many rocks and shoals; even the very squalls are known to Him, He prepares us for them, and no hurricane fury can wreck us, while we rest in His skill and power. Oh! it is rest indeed, and we can joyfully sing,—

"My bark is wafted from the strand
By breath divine,
And on the helm there rests a Hand
Other than mine.
One who has known in storms to sail,
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me when the billows smite; I shall not fall. If sharp, 'tis short; if long, 'tis light; He tempers all.

Safe to the land! Safe to the land!

The end is bliss,

And then with Him go hand-in-hand,

For I am His!"

Yes; we can rest in the storm as we hear His voice saying, "Peace, be still, and there is a great calm."

There is a sweet rest in the conscious- Ps. xxxvii. 5-7. ness that Christ manages all for us, but we must not halt; *Forward!* is the word Exod. xiv. 15. of command.

Conversion without consecration is a death blow to progress. Consecration without faith is destitute of power.

All the blessings that flow from Christ's : Cor. 111. 51-52 finished work were ours at our conver-

sion; but they only become practically ours when, in the power of the Holy Ghost, we consecrate ourselves to the Lord, and claim them by faith.

All the promised land was for Israel, but it only became theirs in reality when their feet were placed upon it.

Practical consecration is really putting the government upon His shoulder; but we must not stop there. "Observe to do," is a word with which we constantly meet in Deuteronomy; from which we see that it is not enough merely to observe the glorious privileges in Christ, nor to criticize, nor to admire, but observe to do.

It must be a definite and decisive act on our part; we see this expressively brought out in Deuteronomy viii. 1. "All the commandments which I command

Josh. i. 3.

Isa. ix. 6.

Deut. xii. 1-32.

Jas. ii. 17-24.

Rom. xii. 1, 2.

thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers." The first word "all" presents to us the absolute necessity of a complete sacrifice on our parts.

There must be no keeping back even in the smallest detail in our consecration; all, is God's word, and this word Mal. iii. 10. prefaces "observe to do."

Christ must have the key to the will, then faith will be exercised in obedience. "If ye be willing and obedient, ye shall Isa. i. 19 eat the good of the land."

This first verse in Deuteronomy viii. is the step into the others, "observe to John x. 10. do," and abundance of life will follow, and then the land can be possessed.

This takes us up to that wonderful scene in the book of Joshua; we find Josh. iii. 2-27.

Josh. iii 15.

there a consecrated people brought to a swelling Jordan, for Jordan had overflowed its banks.

Josh. iii. 6.

"Pass over" is the word of command; to the eye of unbelief this would be certain suicide, but not so to the eye of faith.

2 Cor. v. 7.

Ps. cx. 3.

Josh. i. 16.

The people had practically expressed their readiness to obey in the words, "All that thou commandest us we will do, and whithersoever thou sendest us we will go," and now the obedience of faith

was to be tested.

1 Pet. i. 7.

That crossing of Jordan must have been a grand sight; the Ark of God and the priests first, then that great multitude following. On they fearlessly went, for they knew whom they trusted; as the priests' feet touched the waters, they divided, and the great host passed

2 Tim. 1-12.

Josh. iii. 15, 16.

through those waters of death over to resurrection ground.

Circumcision followed a type of the Josh. v. 1-9. cleansing from the filthiness of the flesh 2 Cor. vii. z. and spirit, and then the rolling away of the reproach of Egypt.

The old corn of the land became their food, for the manna ceased, and "they did eat of the fruit of the land of Canaan that year." It was new fruit and Josh. v. 11, 12. new food now-on resurrection ground they were to enjoy a resurrection feast. The manna for the wilderness journey was to be changed for Canaan's bountiful supplies—what a feast for the consecrated child of God, the sweet fruit and the old corn of a risen Christ! "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. iv. 19.



CHAPTER III.

"Buried with Christ and raised with Him too;
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to walk in newness of life;
Glory be to God!

Risen with Christ, my glorious Head, Holiness now the pathway I tread; Beautiful thought, while walking therein, He that is dead is freed from sin! Glory be to God!"

T. Ryder.

CONSECRATION brought the Israelites up to Jordan, but faith enabled them to go through its waters.

So it is with us; consecration brings

us with our offering to the altar, the altar reveals the cross, and then, by faith, we dare to believe that we have been crucified with Christ, and that the old "I" no Gal. ii. so. longer lives, but that Christ lives in us. This belief in the power of the Holy Ghost, brings about a gloriously realized deliverance, and our cry once, "O wretched Rom. vil. s4. man that I am! who shall deliver me from the body of this death?"—is now, "I Rom. vil. s5. thank God, through Jesus Christ our Lord." We see this beautifully expressed in Romans vi., vii., viii.

In the sixth chapter, verses 1-5, we see how the Holy Ghost baptizes the believer into Christ's death, i.e., makes experimentally real in him what Christ has done for him on the cross.

Verses 6-14.—By that death I see sin dealt within me as a nature.

Verses 15-21.—And over me as a master; so that in verse 22 we can exclaim, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Ieb. iii. 19.

Disobedience to God's commands and unbelief in His power, as we have already seen, caused Israel to wander many years in the wilderness; and so it is with us,—if we are unbelieving and disobedient, we shall constantly realize the defeats and experiences of the "wretched man," as set forth in Romans vii., instead of the triumphs of Romans viii., which Canaan typifies. We shall only have little glimpses, or, as an old negro woman once said, "little runs" into Romans viii., instead of enjoying a daily triumph song, "In all these things we are more

om. viii. 37.

than conquerors through Him that loved us."

A dear servant of Christ writes:— N. W. S. "Through death to life is always God's way, and there is no other; if we would live, we must first die; we must lose our own life, if we would find the life that is hid with Christ in God; we must Col. iii. 3. reckon ourselves to be dead before we can reckon ourselves to be alive; and the Rom. vi. 11. more thorough and wide-reaching is the death, the more all-pervading and victorious will be the life; is it not then a grand proposal of the Gospel that we should PUT OFF at once the old man, Eph. iv. 22-24 and put on for ever the new man? And shall we hesitate to do it?"

Let us plant the foot of faith upon this grand truth, that our old man is Rom. vi. 6. crucified with Christ that the body of sin might be destroyed, that henceforth we should not serve sin; and let us exclaim with the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Well do I remember the day when this truth became experimentally mine; quietly on my knees I claimed this fact. Then,—

"He laid His hand on me, and healed me, And bade me be every whit whole; I touched the hem of His garment, And glory came thrilling my soul."

Since that day, the truths set forth in Romans vi. have been sweetly realized more or less, and—

ial. ii. 20.

" Life from that glad hour, New life is mine."

I was always learning but never coming to the knowledge of the truth until I learned experimentally what crucifixion was; then all became new, and every page of God's Word was lit up with a Ps. cxix. 18. new light, and told me new truths, each 1 Tim. i. 5 one responded to by a heart made pure Eph. v. 18. and filled. To Him be all the glory! 2 Cor. iii. 5.

Our beloved Master has said, "If ye Matt. xvii. 20, 21 have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." Let our answer be, "I will trust, and not be Isa. xii. 2. afraid."

Such a sweet sense of His life and

love will then fill the heart, and His all-sufficiency will be seen as never seen before. Some of my readers may ask, "What about the high walled-up cities, the giants and the people of the goodly land?"

These I think we might call external foes, not internal hindrances; and until we see our blessed Lord and are changed to be like Him, we shall constantly meet with difficulties. But we are never to 2 Chron. xiv. 11. expect defeat. The Israelites suffered the loss of their captain Joshua, but the Captain of our Salvation never dies. and He will lead us on to certain victory.

Heb. xiii. 6. 2 Cor. ix. 8.

Phil. iii. 21.

r John iii. 2.

John xvi. 33.

Heb. ii. ro.

Rev. i. 18.

1 Cor. xv. 57. 2 Cor. ii. 14.

> We have no outward weapons of warfare, but we know our God is able to make all grace abound toward us, so that we, always having all-sufficiency in all

things, may abound to every good work. Our part is to obey all His commands, Deut. xi. 27. and His part is to conquer all our 1 Pet 1.14. enemies; for "the weapons of our war- Luke ii. 74. fare are not carnal, but mighty through 2 Cor. x. 4. God to the pulling down of strongholds." We read, "By faith the walls of Jericho Heb xi. 30. fell down," strong and mighty though Jer. xxxii. 27. they were, for God responded to the shout of His people's faith, "so the Josh vi. 20. people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

"I'm more than conqueror through His blood, Jesus saves me now; Before the battle lines are spread,
Jesus saves me now;
Before the boasting foe is dead,
Jesus saves me now.
I win the fight, though not begun,
I'll trust and shout, still marching on,
Jesus saves me now.

I'll ask no more that I may see,

Jesus saves me now;

His promise is enough for me,

Jesus saves me now.

Though foes be strong and walls be hig.

I'll shout, He gives the victory,

Jesus saves me now."

We must meet our enemy as a co quered foe, and shout the shout victory while the battle rages, for "Th

z John v. 4

is the victory that overcometh the world, even our faith."

The victory at Jericho was followed Josh vii. 1-12. by an awful defeat, which was caused by disobedience; from which we learn, that if we are to go on from strength Ps. laxxiv. 7. to strength, and to have a life of continuous victory, we must exercise instant obedience. No quarter was to be shown to the enemies of the Israelites, no compromise was to be thought of for 2 Cor. vi. 14-17 a moment, for God's command was-"Speak unto the children of Israel, and Num. xxxiii 51 say unto them. When we are passed over Tordan into the land of Canaan: then ve shall drive out all the inhabitants of the land from before you, and destroy all their molten images, and quite pluck down all their high places: and ye shall dispossess the inhabitants of the land.

xod. xxiii. 33.

and dwell therein: for I have given you the land to possess it;" also, "The inhabitants shall not dwell in thy land, lest they make thee sin against Me: for if thou serve their gods, it will surely be a snare unto thee;" but the command was not obeyed, and we read, "It came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out."

udg. i. 28.

could have done so, but in the next chapter we find that the triumphant experience of Gilgal is exchanged for the weeping at Bochim. Truly their enemies became thorns in their sides, and their gods a snare unto them. Dear reader, are your spiritual enemies still tolerated? Have you put them to tribute? or are

they utterly driven away? If the former

Through faith in God's power they

osh. v. 9-12. udg. ii 1-5. case is yours, your slavery and bondage can well be understood, and a cry of defeat will constantly take the place of songs of triumph.

It is wonderful to notice God's blessed provision for the warfare of faith.

We stand in the faith, we appropriate 1 Cor. xvi. 13. God's heavenly armour by faith, and we Eph. vi. 13. go forth to fight in faith, "Finally, my 1 Tim. vi. 12. brethren, be strong in the Lord, and in Eph. vi. 10-18. the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole

armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Has not His death purchased wondrous blessings for us? and does not His resurrection life, by the power of the Holy Ghost, do wondrous things in us? There is indeed all fulness in Him, Col. ii. 9, 10. and that fulness can be manifested in the very weakest of God's consecrated 2 Cor. xii. 9, 10. and believing children. Matthew Lawrence in 1657 thus writes:—"Sanctified Knowledge saith, There is an infinite fulness in Christ, the fulness of an ocean. Faith saith, This is all for me, for He is my husband; then saith Prayer, If all this be thine, I will go and fetch it for thee; and Thankfulness saith, I will return praise to God for it."

All that we want is in Christ; He Rev. i. 18. holds the keys of hell and of death; He plants His foot on all His enemies' necks; yield yourselves as those alive from among Ps. xl. 2, 3. the dead, and trust Him, and He will cause you to know the conqueror's song.

I stood once by the bedside of a dying young man, far away in the wilds of the

West of Ireland; he had been, and was, suffering terrible pain, and the great enemy of his soul was making constant attacks upon him. In spite of all this, there was a sweet look of calmness and joy on his worn face. One day, after I had sung that sweet verse for him—

"So on I go—not knowing,
I would not if I might;
I'd rather walk in the dark with God,
Than go alone in the light;
I'd rather walk by faith with Him,
Than go alone by sight."

he joined me in the chorus-

"Where He may lead I'll follow,
My trust in Him repose;
And every hour in perfect peace,
I'll sing, 'He knows! He knows!'"

I asked him, "Richard, what is the meaning of your perfect rest in the midst of such dreadful suffering?" He

replied, his face beaming, "I can do all Plat in 13. things through Christ which strengtheneth me."

Beloved reader, the government had been put upon the shoulder of one who Isa. kriii. 1. is mighty, and in the place of the sufferer's intense weakness, Christ's rest-Isa. zl. 29. giving and victorious life was being manifested.

"They that know Thy name will put Ps. ix. 10. their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee."
"I will set him on high, because he hath Ps. xci. 14. known My name."

Blessed Lord! what have we not in
Thee? In Thy death we have victory, r Cor. xv. 57.
and in Thy resurrection we have power. Phil, iii. 10.
Thy name reveals a sufficiency to meet Ina. in. 6.
our every need, and in Thine exceeding a Cor. iii. 6.
great and precious promises we have a Pot. i. 4.

Cant. v. 1. an inexhaustible provision. Thy love has
1 John iv. 16-19. won us, and that great love demands
2 Cor. v. 14. that the government of our whole lives
shall be laid upon Thy shoulder.

"Thus losing self, I find my God,
I live when once I die;
'Tis Jesus reigns within my heart,
'Tis Christ, no longer I."





CHAPTER IV.

"Full of wonder—wonderful!

All His leadings, all His love,

Traced to depths on Calvary's Cross,

Back to heights of bliss above.

Wonderful His love so free, Lavished on a wretch like me; Wonderful His counsel sweet, Lamp and light for weary feet.

Wonderful His mighty power, Keeping every passing hour; Wonderful the Father's care, Bidding me His bounty share.

Wonderful as Prince of Peace, Day by day to still increase— Like an ocean boundless, grand, Without rocks or golden strand!" Isa. x. 6. Rom. xi. 33. "A ND His name shall be called Wonderful;" because it is evertelling and never told.

Eph. iii. 19.

His love is wonderful, His work is wonderful, His power is wonderful, His care is wonderful; it is all wonderful. Can we gaze on the sun in his brightness without being made blind to all around?

It is so when we look into the wonders of Christ; they blind us to the world, and its most dazzling glories are nothing to us but vanity of vanities.

Job xi. 6.

How can I enter into the knowledge of these wonderful things of God? some may ask. Put the government upon His shoulder, and He will display them to the eye of faith as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love

Eccles. i. 2.

1 Gor ii. 9–12.

Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God."

The first name here mentioned—
"Wonderful"—is a grand preface to the
others which follow; it is a preparation
to the soul for the revelation of His cor. i. 30.
wisdom as the Counsellor, the display
of His power and His majesty as the
Mighty God, the loving gentleness of the
Everlasting Father, and the restful reign
of the Prince of Peace.

Job xlii. 3.

With this revelation before us, surely we must exclaim with Job, "Things too wonderful for me, which I knew not!"

Mar vi. 30.

Christ is an unfailing, an unerring Counsellor, to whom we can go, not alone in the most important steps of life, but in the smallest daily details. In order to know Him as such, the government of the life must be wholly and unreservedly put into His hands.

Prov. iii. 5, 6.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

Here we see that obedience, absolute obedience, is necessary, if we wish Him to direct our paths. A half-hearted trust, which leans to our own understanding, is not what He requires. His demand is a whole-hearted and implicit trust,

which we must do if we desire direction in all our paths.

One glimpse of Christ in His character of "Wonderful" will make us distrust our own understanding and trust His knowledge and His love altogether.

I once heard of a lady who, having some difficult legal business, went to a celebrated lawyer on the subject. He undertook to set everything right on condition that she would trust the whole case to him. Knowing she could depend on his ability, she gladly put the matter into his hands. No sooner had she left the office than she began to doubt as to whether he could do as he had promised. Next day she went to him, and took her case out of his hands. The result, as we can imagine, was most disastrous.

If Christ is to direct our path,—and let

rov. iv. 18.

's. xxv. 4, 8, 9.

us remember that path shines more and more unto the perfect day,-our life must not only be put into His hands-it must be left there; for if in ever so small a way we seek to direct our own paths. we are distrusting His guidance, and failure is sure to follow. Besides trusting the Lord with all our hearts, let us take care that we do not lean, even in a small degree, to our own understanding. Like a patient, who, though having perfect confidence in his doctor, begins to say, "Do you not think I ought to have this, and I ought to take that, and I ought to go there?" We may "trust the Lord with all our hearts;" we may not lean to our own understanding, but still we may not acknowledge Him in all our ways; unless the threefold condition is complied with, how can we expect

Him to direct our paths? The acknow-Jer. x. e3. ledgment of God in all our ways may be the most difficult of the conditions, but even this becomes comparatively easy when the government is laid on His shoulder.

I remember once calling upon a lady in the West End of London, who, although placed in the midst of great trials and difficulties, was enjoying a life of victory and rest. I was struck with her joy and peace. Over the mantel-piece was the secret; in golden letters I read these words,—

"GOD FIRST."

Ah! here was the key-note of her joy. God was first in her life, first in everything.

Beloved reader, when God is first with thee, "thine ears shall hear a word see and see

Marg.

behind thee, saying, This is the way, walk ve in it, when ve turn to the right hand, and when ve turn to the left." "And that way is God's highway, the highway of holiness; the unclean shall not pass over it; for He shall be with them: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." In the way

Isa. xxxv. 8–10.

Prov. vi. 22. 1 Cor. i, 24. of holiness there can be no failure; "when thou goest, it [wisdom] shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Can you, beloved reader, joyfully exclaim, "I will bless the Lord, who hath given me counsel"? And Pa, avi. 7. further, in true confidence say, "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

Pa, Inniii. 194-

"I rise to walk in heaven's own light,
Above the world of sin,
With heart made pure and garments white,
And Christ enthroned within.

Amazing grace! 'tis beaven below
To feel the blood applied;
And Jesus, only Jesus know,
My Jesus crucifed!"





CHAPTER V.

"I've found a Friend; oh, such a Friend!
All power to Him is given,
To guard me on my onward course,
And bring me safe to heaven.
Th' eternal glories gleam afar,
To nerve my faint endeavour;
So now to watch! to work! to war!
And then—to rest for ever!

I've found a Friend; oh, such a Friend!
So kind and true and tender,
So wise a Counsellor and Guide,
So mighty a Defender!
From Him, who loves me now so well,
What power my soul can sever?
Shall life? or death? or earth? or hell?
No! I am His for ever."

Anon.

M ISS HAVERGAL says, "All God's biddings are enablings." How true this is! For when as our Counsellor He gives us counsel, as our mighty John v. 8, 9. God He gives us strength to obey.

"He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Isa. xl. 29-31.

Let us in our weakness put the government upon the shoulder of "One who is mighty." Mighty to save from sin: Isa. lxiii. 1.
"Thou shalt call His name Jesus; for Matt. i. 21.
He shall save His people from their sins."

Jude 24, 25.

Mighty to keep from falling: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Luke ii. 74, 75.

Mighty to deliver us from our enemies: "That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life."

1 Cor. xv. 25. Rom. viii. 37.

Mighty to conquer: "In all these things we are more than conquerors through Him that loved us."

Eph. vi. 10.

Mighty to strengthen in service: "All Matt. xxviii. 18. power is given unto Me in heaven and in earth. Go ye therefore, and teach all,

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

There is no besetting sin, however deeply seated, from which Christ is not able to save us; we may try to keep ourselves, but we shall only find to our cost that we utterly fail, but let us trust the mighty God and He will save us 1 Pet. i. 5. completely.

Heb. vii. 25 (R.V.

"Only trust Him when thine efforts
To be holy all seem vain.
Turn thy trying into trusting,
And thou shalt the victory gain.
Jesus is the Mighty Conqueror,
And can save thy soul from sin;
All He asks is, thou shouldst let Him,
And He'll make thee pure within."

Jude 24.

If Christ is mighty to save His children from falling (stumbling, R.V.), why do Christians so often have to mourn over sin?

Heb. iv. 16. Ps. cxvi. 8, 9.

Only trust Christ, beloved reader, and He can deliver from falling, and enable you to exclaim, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living."

"I am so weak, dear Lord,

I cannot stand one moment without Thee. But oh, the tenderness of Thine enfolding ! And oh, the strength of Thine upholding ! And oh, the might of Thy right hand ! That-that's enough for me."

F. R. HAVERGAL

Josh. i. 5.

Three times in Joshua i., after God had made that blessed promise to His servant, -"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee,"—He exhorts Joshua to be strong and of a good courage; and we Josh. i. 6, 7, 9. know from the chapters which follow that as long as the people exercised faith and obedience, the high-walled cities Josh. vi. 16-20. fell before them, and their enemies were Josh. viii. 20-24 defeated.

Beloved reader, however weak you may be, listen to the voice of the Captain Heb. ii. 10. of your salvation, as He says to you, Josh. i. 5. "I will be with thee: I will not fail Heb. xiii. 5. thee, nor forsake thee;" yea, He is mighty to conquer, and in His strength 2 Cor. xiii. 9, 10. the weakest of His children are more than conquerors.

In service for Christ He would have us realize fully the oft-repeated words, Gal. v. r. John viii. 32-36. Isa. vi. 8. Jer. i. 6-9.

"whose service is perfect freedom;" but this freedom in service can only be for those who are His altogether, and are ready to go where He sends them, to say what He tells them, and to do what He bids them.

Job xxxvi. 11.

Gen. xii. 1, 2.

Obedience always brings a blessing, and those who obey their Lord are always made a blessing. When God said to Abraham, "Get thee out of thy country . . . and from thy father's house," He promised to bless him and make him a blessing, but this was conditional on his obedience. He did obey

Gen. xxii. 2, 3.

God, and we read how he was blessed and made a wonderful blessing.

Gen. xiii. 2. Gen. xxiv. 1.

John ix. 4. 2 Cor. v. 20. Rom. i. 16.

2 Cor. vi. 1.

The Lord tells us all to go to a grand field of labour, "the world." He gives us a wonderful message, bidding us to offer,

in His name, a full salvation to all; and

He has promised to us His conquering Exod. iii. 12. and "blessing-giving" presence.

John xiv. 18.

But, alas! how often His children choose their own paths of service, easy and not aggressive! how often they think "self-denial" is no longer required, and, like the people of Ezra's time, spoken of by Haggai the prophet, say, "The time Hag. i. 2. is not come. the time that the Lord's house should be built." What! the time not come! Listen to the groan of the prisoner, the shout of the drunkard, the wail of the harlot, the cry of the fatherless and the widow! See how evil is increasing and waxing great! Hark to the din of the battle, as Satan and his hosts wage war all around! Do not the ocean breezes waft the death-cries of China's millions. India's thousands, and Afric's chain-bound sons?

Those groans, those wails, those cries, have been heard by the Lord of Sabaoth, and have drawn from His heart of love datt. xxviii. 19. that sweet command: "Go ye," "O ye, that dwell in your ceiled houses, and this Iag. i. 4. 5, 6, 7. house lie waste! . . . Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Consider your ways—go and build; and I will take pleasure in it, and I will be glorified, saith the Lord."

If you are silent with such a message, with such a Master, will not the very aske xix. 39, 40. stones cry out? Beloved reader, coneph. iii. 17. sider your ways, the Lord thy God is in the midst of thee. Oh, answer His call—

"Whom shall I send, and who will go Isa. vi. 8. for us?" with, "Here am I; send me," and by-and-by—

"You shall come rejoicing, Bringing in the sheaves."

Ps. cxxvi. s. 6.

The Master never sends His servants forth without supplying their needs, and Luke xxiii. 35. His next name—Everlasting Father—reveals this wonderfully; it is a name intensely sweet, and speaks of a care known only to a Father's child.

"It tells me what my Father hath
In store for every day;
And though I tread a darksome path,
Yields sunshine all the way."

Every care known to Him, every trial entered into by Him, and every want supplied: "And seek ye not what ye Lake xii 29, shall eat, or what ye shall drink, and live not in careful suspense;" your faith may

be tried, but the Father will never leave you nor forsake you, and only tries your faith because it is precious to Him.

Pet. i. 8.

Iesus speaks wonderfully of the Father's care in the following verses: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap: which neither have storehouse nor barn: and God feedeth them: how much more are ye better than the fowls? And which of you by taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ve thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will ye clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you."

Let us then seek His kingdom, do His bidding, and rest in His promises, which Ps. xxxvii. 7. He never has broken, and never will Tit. i. 2. break: "Verily I say unto you, There Luke xviii. 29, 3 is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not

receive manifold more in this present time, and in the world to come life everlasting."

Isa. lxiii. 16.

"Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting."

Wonderfully do we see in the life of Abraham, God revealing Himself to His servant by these names.

He came to him as the Counsellor, Gen. xii. r. saying, "Get thee out of thy country,

saying, "Get thee out of thy country, unto a land that I will show thee." Then

Gen. xii. 2,

as the Mighty God: "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." Then as the Everlasting

Gen. xiii. 15.

Father: "All the land which thou seest, to thee will I give it, and to thy seed after

Heb. vii. 1, 2.

thee;" and, lastly, as the Prince of Peace

Melchisedec. It was a time of danger

Gen. xiv. 18.

to Abraham, he had proved God in the

past, he had just won a victory, and was Gen. xiv. 14-11 about to meet temptation. It was then, in his hour of danger, that he was met by Melchisedec, the priest of the most High God, King of Righteousness, and King of Peace, who brought him bread and wine, and a blessing. The sweet things of Salem led Abraham to refuse the glittering gifts of the King of Sodom, and he would not take one gift, even from a thread to a shoe-latchet. In the midst of that storm of temptation, the blessing of the Prince of Peace gave rest and victory, and His satisfying portion enabled Abraham to count all else but Phil. iii. 8-10. dross.

After these things, blessed were the Lord's words to His servant; "Fear Gen. xv. z. not, Abraham: I am thy shield, and thy exceeding great reward." Before, it was

the "I will" of the mighty Counsellor, and the "I will give" of the everlasting

Ph. ii. 14. Father; here it is the "I am" of the

Prince of Peace. "He is our Peace," not
a promise only, but the person!





CHAPTER VI.

"Thou art my Peace, Lord Jesus,
A perfect peace indeed;
A portion for my hungry soul,
To meet its every need.
Thy bread to stay and strengthen,
Thy wine to cheer the way,
That shines in brighter splendour
On to the perfect day."

THE marginal reading of Isa. xxvi. 3
presents a blessed truth: "Thou wilt
keep him in peace, peace, whose mind
is stayed on Thee, because he trusteth in
Thee." We here see peace mentioned
twice. Peace—Judicial and Practical.
First, peace up in heaven with God; Col.i. 20.

Phil. iv. 7.

Rom. xv. 13.

"Having made peace through the blood of His cross," an accomplished fact. We are not called upon to make our peace; we never could do it, *Christ* has made it for us. Secondly, the peace of God here in my heart; indwelling peace, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

We may know the peace with God, and still not realize the peace of God—the latter can only be enjoyed when we put the government on the shoulder of the Prince of Peace, and when we "let the peace of God rule in our hearts."

'ol. iii. 15.

"I cannot tell the art
By which such bliss is given:
I know He has my heart,
And I have—Heaven."

"Of the increase of His government and Isa. ix. 7. peace there shall be no end"—a never- Prov. iv. 18. ending increase, an all-sufficiency always, 2 Cor. ix. 8. and in all things. "These things will I Isa. xiii. 16. do unto them, and not forsake them."

While speaking one day to a poor old Pa. cxlv. 9. woman of God's goodness, His love, His Pa. xxxvi. 5. power, His faithfulness, His grace, and 1 Pet. v. 10. the joy of finding out more of that grace 1 Pet. 1. 12. as the days go by; of a life of victory 1 Cov. xv. 57. over sin and Satan, of the fulness of Eph. v. 18. the Blessed Spirit, of perfect rest now to Heb. iv. 2 be enjoyed, and all through putting the Meh. viii. 10. government upon His shoulder—her face Rown. v. 2, 2 radiant with joy, which told of a rest which the world and half-hearted Christians know nothing of, at last she burst out, regardless of grammar, with—"() sir, it is getting betterer and betterer every day!"

Eph. iii. 19. 2 Cor. iii. 18.

That is just what it is; we are continually finding out the greatness and the love of Christ, and knowing all the time that there is more to follow.

Isa. ix. 6. Isa. ix. 7. Isa. lxvi. 12. 2 Tim. i. 12.

But just notice the order of things here. The government comes before the peace; if the government increases, the peace increases. St. Paul knew this when he exclaimed, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

There is no uncertainty about that con-

fession, no lurking doubt, no distrust, but a grand and glorious "I know." Paul was looking back upon a life of hardship and 2 Cor. xi. 23-28. toil in the Master's service: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty

stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness;" but in the midst of all this, that assurance which brought that triumphant "I know" to his lips, had carried him as on eagles' wings, and enabled him to rest with perfect calm in the all-sufficiency of 2 Cor. iii. 5. his Lord. Paul was then looking onward to a martyr's death, but even such a prospect was to him but triumph and gain. Phil. i. 20, 21. 1 John i. 7. Phil. iv. 7. Not a cloud above, not a spot within, not a ripple on the surface of his heart's peace, like autumn fruit, mellow and beautiful, that had ripened in the sunshine of his Saviour's presence and smile, he was waiting for that Saviour's hand to gather him into His garner.

There is an old Gaelic saying used in the Highlands of Scotland at the death of a Christian; its translation is, "He has gone away west." I once asked a dear old Christian Highlander what it meant. "Why, sir," said he, "if ye gang awa wast, the sun ne'er sets!" How expressive it is!

Mal. iv. 2.

That beloved servant and apostle, Paul, had followed faithfully the Sun of Right-eousness, and now he is for ever in that Sun's unclouded presence.

In conclusion, let me ask you, beloved

reader, if you have ever put the govern-Isa. ix. 6. ment upon the shoulder of the great. Prince of Peace?

Do you know the life of rest and triumph? If not, as you close this little book, fall on your knees before the Wonderful, the Counsellor, the mighty God, the Everlasting Father, the Prince of Peace; unreservedly consecrate all to Him, and exclaim, with heartfelt determination and faith, "The government shall be upon His shoulder!"

"O the depth of the riches both of the Rom. xi. 33-3' wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him,

and through Him, and to Him, are all things, to whom be glory for ever. Amen."

"I've given myself to Jesus,
An offering full and free,
My spirit, soul, and body,
Entirely His to be;
It is 'not I' now living,
But Jesus everywhere;
A quiet holy presence,
A freedom from all care.

- "I trust into His keeping
 The duties of each day,
 And find my heart rejoicing,
 As Jesus has His way.
 I yield my will to Jesus,
 And humbly wait to be
 In His dear hand quite passive,
 And He, the life in me.
- "I do not now feel anxious
 About the days to come,
 Since I have laid the burden
 On such a Mighty One;

For He takes wondrous interest In all my small affairs; And now it is so easy To leave with Him my cares.

"And while I'm leaving with Him
Each step along the way,
My path grows smooth and pleasant,
And brighter every day;
Yes, leaving all with Jesus,
My fears and conflicts cease:
His ways are truly pleasant,
And all His paths are peace.

"And while I'm giving Jesus
My little store of gold,
He's heaping in my bosom
His gitts a hundredfold.
O Jesus, it is blessed
So full of joy to be:
And all because my spirit
Has found its rest in Thee."
—Anon.

Pymns and Poetry.

"HE LOVED ME, AND GAVE HIM-SELF FOR ME."

H E could not love me better
(A sinner dark as night);
For me He left the glory,
That glory fair and bright.
From heights of cloudless sunshine,
To depths of deepest woe;
Oh! love that passeth knowledge,
To think He loved me so!

He could not love me better;
He gave His life for me,
A willing, spotless victim,
Upon Mount Calvary;
And there alone He suffered;
He bore the curse, the guilt;
The Just One for the unjust,
His precious blood was spilt.

He could not love me better
As victor o'er the tomb;
He took the sting of death away,
Dispelling all the gloom.

Captive He led captivity,
And set the prisoner free,
Brought joy, and peace, and gladness,
In place of misery.

He could not love me better,
Although He's risen above;
My name is on His breast-plate,
That place of perfect love.
For me He waves His censer—
My prayers and praise ascend,
In all His sweetest fragrance:
Oh! love which knows no end.

He could not love me better,
He keeps me all the way,
And when I grasp His plerced hand,
He never lets me stray.
When empty then He fills me,
When weak He makes me strong,
And e'en the wail of sorrow
He turns into a song.

He could not love me better, For me He does prepare, Among His many mansions, A special place up there; And I, with many another,
Am called to be His bride,
His own especial treasure,
His Church for whom He died.

w. s. w.

"I WILL . . . SPEAK TO HER HEART . . . UNSPEAKABLE WORDS."

Hos. ii. 14; 2 Cor. xii. 4.

I LOVE to hear my Saviour's voice,
So full of love and grace,
When round me trials, like storm-clouds,
Would seek to hide His face;
'Tis in those trials He tells me
Such secrets, and such words,
That oft I have to ask Him,
"Is it true what I have heard?"
And then He whispers fondly,
"The half has not been told:
For, as the path grows brighter,
My purposes unfold.

But now, while darkness gathers, Draw nearer to My side,-For am I not your Bridegroom, And you My cherished Bride? Just nestle near Me, fondly, And listen while I tell My purposes in trial, -For all I do is well." And so I put my weary head Upon His heart of love, And rested in His bosom, Like some poor tired dove. While there, He told me blessed truths, And purposes divine, Kissed me, with kisses of His Love. And whispered, "Thou art Mine." I cannot tell you all He said, Unutterably sweet; My heart seems ravished with Himself, I can but kiss His feet! I'll never sigh in trial, For it keeps me near His side, And fondly there I'm resting: He's my Bridegroom, I'm His Bride.

W. S. W.

"RISE UP, MY LOVE, MY FAIR ONE, AND COME AWAY."

Song of Solomon ii. 10-13.

THERE'S music 'midst the discord,
There's music soft and clear,
'Tis the voice of my Beloved
That falleth on my ear;
Above the noise of conflict,
Above the battle's din,
It is His shout of victory,
Of victory over sin!

The mighty storm of winter
Had burst upon His head,
For in love He faced its fury,
A time of awful dread!
Back, back now rolls the storm-cloud,
While the choirs of heaven sing!
O Grave, where is thy victory?
O Death, where is thy sting?

The darkness of the winter
Is changed to Easter morn,
The birds are singing sweetly,
And flowers the earth adorn,

The fig-tree's buds are bursting,
The vine has pleasant smell,
And the turtle's coo so peaceful
Is sounding in the dell.

His right arm doth embrace me,
He tells me He is mine,
O joy beyond expression!
O rapture all divine!
I'm dazzled by His glory
As I gaze upon His face—
It is love that passeth knowledge,
And boundless, changeless grace!

My heart is won and conquered,
He keeps it all His own,
While He fills it with His presence,
And sits upon its throne;
His life through me is flowing,
I feel its cleansing tide,
For He's sanctified me wholly,
A chaste and spotless bride!

Arise, arise, my fair one!
Arise, and come away!
'Tis the voice of my Beloved
As He comes along His way;

My eyes have seen His beauty, I gladly give Him all— And I come, I come, Belovèd, For 'tis my Bridegroom's call.

w. s. w.

MARRIAGE OF THE LAMB.

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."—Rev. xix. 7.

TEN thousand times ten thousand!
And thousands, thousands more!
With voices never tiring,
Are singing o'er and o'er
One blessed never-ceasing strain:
"Worthy the Lamb that once was slain."

Their sorrows all are over,
Their tears are wiped away,
No night, with all its darkness,
But cloudless, endless day;
The former things are passed and gone,
They stand in heaven's eternal morn.

List! list! what are they singing—
Those multitudes up there?
The marriage song of Heaven
Is ravishing the air!
The Church, for whom the Saviour died,
Is now with Him, His spotless Bride.

On earth He wooed and won her
With words of love divine,
He cleansed her from all sin-stains,
And whispered, "Thou art Mine;"
Now, clothed in bridal garments fair,
She dwells with Him for ever there.

His bitter pain and sorrow
Are things of other days;
The heart which bled on Calvary
Is healed and full of praise;
Rejoiced to have His Bride up there,
And all His glory bid her share.

Strike, strike the harps of heaven!
Roll out, ye seraph throng,
In one grand voice of triumph,
The Bridegroom's nuptial song!
He greets at last His blood-bought Bride,
He rests in her—is satisfied.
W. S. W.

FROM GLORY TO GLORY.

Alleluia! Alleluia! Alleluia!

CLEANSED in our Saviour's precious blood, Filled with the fulness of our God, Walking by faith the path He trod— Alleluia!

Leaning our heads on Jesus' breast, Knowing the joy of that sweet rest, Finding in Him, the chief, the best— Alleluia !

Kept by His power from day to day, Held by His hand, we cannot stray, From glory to glory all the way—

Alleluia !

Living in us His own pure life, Giving us rest from inward strife, From strength to strength, from death to life— Alleluia!

Oh! what a Saviour we have found! Well may we make the world resound With one continual joyous sound—

> Alleluia! W. S. W.

